Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. VII.

REV. JONATHAN MAYHEW, D. D.

With the name and character of Dr Mayhew, most of our readers, we may suppose, are already familiar. His memory is yet fragrant among us; and he has long been held in honor among the great and good of New England. His father, the Rev. Experience Mayhew, was himself a faithful and devoted minister, who spent a long life at Martha's Vineyard in the service of the Indians, and "was a gentleman," says Dr Chauncy, "of such superior gifts, that had he been favored with common advantages of education, he would have ranked with the first worthies of his day."

Dr Mayhew's fine genius and intellectual endowments; his ardent love of truth and faithfulness in the search of it; his integrity, disinterestedness and unconquerable resolution in maintaining it; his hatred of oppression in all its forms; his devotion to the cause of freedom, civil and religious; his labors and influence as a patriot; especially, his usefulness and acceptance in his chosen profession, as a Christian minister;—have not passed uncelebrated. Is was truly said, in one of the earliest notices of his death, that "the poor of all denominations had lost in him a charitable and constant friend; his church a worthy, learned, social and religious pastor; this continent a resolute defender of its religious independence; and mankind a bold assertor of their rights, and of the liberty, wherewith Christ has made them free."

The Rev. John Brown of Cohasset, in a sermon on the unsearchableness of God's judgments, delivered in the West Church soon after Dr Mayhew's death, thus speaks of his early friend and brother.

The most of us have known a man, to whom the Father of spirits was uncommonly liberal in bestowing a capacity for the discernment of truth. We have known him settled in the work of the gospel, and by his many excellent compositions instructing and benefitting mankind; uncommonly intent upon inculcating the faith, once delivered to the saints; a rational and zealous advocate for the cause of truth, which is the cause of God; manifesting an ardent desire to know, and to be established himself, that he might instruct others, in the way to eternal life, not from human but from divine authority, never teaching for doctrines the commandments of men. We have seen him rising in the esteem of the discerning and unprejudiced both at home and abroad. Many were relieved by his alms, and all that knew him were convinced of his benevolence. His exemplary piety and devotion discernible in many instances, but especially in that profound solemnity and reverence with which he ever addressed the Supreme Being, joined with his fidelity and diligence in every part both of his public and private conduct, rendered his life truly precious and desirable. The decease of no one person in our remembrance, has caused greater dejection of spirit, or more extensive mourning.

Of the religious opinions of this eminent man, it is not surprising, when we consider the times in which he lived and the weight of his influence, that there should have been some diversity of speculation. Upon this subject we take pleasure in copying the following from one, whose means of judging and candor in using them give to his testimony on such a subject an unquestionable authority. It is from a note, affixed to the excellent discourse by Dr Freeman of King's Chapel preached after the death of the Rev Dr Howard, and printed in the volume of "Sermons on particular occasions."

Dr Mayhew may with justice be denominated the first preacher of Unitarianism in Boston, and his religious society the first Unitarian Church. As this fact has lately been called in question by persons, who are unwilling to relinquish so great a name to a side which they call heresy, but who probably have not much knowledge of his writings, and have never conversed with the few surviving friends who still remember him, it is necessary that I should produce evidence of the truth of what I have affirmed. Omitting to cite any passages from his printed discourses, and the notes subjoined to them, the first witness that I produce is the Rev. Isaac Smith, who informs me, that Dr Mayhew was the principal means of the republication of Emlyn's Inquiry, which, as is well known to all who are acquainted with the ecclesiastical history of our country, excited much attention at its appearance, and to which an answer was written by President Burr. In this republication Dr Mayhew was aided by his parishioners, and several other friends, particularly by the late General Palmer and Judge Cranch. I mention the names of these excellent men, because it may lead some persons to make farther inquiries, by which they will obtain additional proof.

The second witness that I produce is the daughter of Dr Mayhew, (Mrs Wainwright,) who in a letter which I have lately received from her, in answer to one which I wrote on the subject, has put the question forever at rest. After saying, that she has not the smallest doubt of the fulness of Dr Howard's belief on this point, she proceeds thus:

"Respecting my father, there is no doubt that the clearest evidence may be given of his having asserted the unity of God in the most unequivocal and plain manner, as early as the year 1753. I have many sermons, from which it appears to me no one could for a moment question his belief. I have a set from the text, 'Prince of Peace.' In the first head he inquires, how Christ came by this title. He speaks of independent and derived authority, and says, 'The former belongs to God alone, who exists necessarily and independently. The Son of God, and all beings who derive their existence from another, can have only a derived authority.' After speaking of various sources and kinds of authority, he says, 'Lastly, another source of authority is the positive will and appointment of God Almighty, the supreme Lord and Governor of the world; and this is indisputably the source of all that authority our Saviour is clothed with; His designation to royal power and exaltation to the throne was from his God and Father.' I can quote many, very many passages expressive of the same sentiment; so that I have not the shadow of a doubt that my father was full and explicit in his avowal of this opinion from 1753; and perhaps I may get positive proof from an earlier date. I will continue my search, and shall with pleasure supply you with any proof in my power of the faith he was happy enough to enjoy, and courageous enough to avow at the risk of his temporal comfort." I may be allowed to add to this letter of Mrs Wainwright, that when the assertion, that her father believed the doctrine of the Trinity, was first made several years ago, she expressed to me her surprise at so new a charge, of which she had never heard before.

Another charge has been made against Dr Mayhew, which his daughter has power to contradict. It is confessed by the authors of it, that Dr Mayhew in the former part of his ministerial life was an Arminian and Unitarian; but they assert, that before his death he renounced these heresies, and became a Trinitarian and Calvinist. If this be a fact, it is strange that it was never communicated to his parishioners, his family, and his intimate friends. The assertion is so entirely false, that the fact is, that his friend, Dr Cooper of Boston, visited Dr Mayhew on his death bed, and inquired of him, whether he still retained the religious sentiments which he had preached and published, and his answer was, "I hold fast my integrity." This information I have received from Mrs Wainwright; and there can be no doubt of its truth.

To prevent misconceptions, it may be proper to observe, that when I style Dr Mayhew an Unitarian, I use the word in the sense in which it is commonly understood in America, as denoting those Christians who deny the doctrine of the Trinity, whether they believe the pre-existence of Christ, or not. Dr Mayhew was an Unitarian of the school of Clarke; and he admitted, not only the pre-existence, but the atonement of Christ.

Dr Mayhew was highly distinguished as a controversial writer. He wrote much and boldly in defence of truth, and against all usurpation over the consciences of men. It is no slight evidence of the estimation in which his abilities were held, that his "observations on the charter of the Society for Propagating the Gospel in foreign parts," exposing their attempts to establish episcopacy in America, called forth, among others, an elaborate reply from that eminent prelate, Dr Secker, the Archbishop of Canterbury, who acknowledges the shrewdness of his antagonist but rebukes his vehemence. And it must not be denied, that the ardor of Mayhew's spirit and his hearty love of truth, mingled with great contempt of all absurdity and superstition, betrayed him into the too common errors of controversialists not unconscious of their intellectual power. He was apt to indulge in severity of satire, and sometimes, as in his "letter of reproof to Mr Cleveland of Ipswich," descended to personal reflections. This, however, he probably lamented even more than any one else. For "not long before the close of his life," says the author of the note, we have already quoted, "he expressed his regret that he had written so many tracts on polemical divinity, and that he had treated some of his adversaries with so much asperity and contempt."—"When on serious reflection he perceived that he had unnecessarily inflicted pain, he lamented that he had not always preserved the mild and Christian spirit, which becomes the disciple of the meek and benevolent Jesus."

Among Dr Mayhew's best practical works is a volume of eight sermons on Christian sobriety, addressed to the young men of his parish. His discourses on "the difference between truth and falsehood, right and wrong, and the natural abilities of men to discern these differences," published in the earlier period of his ministry, "gave him a name," says Dr Eliot in his biography, "among the best preachers, and in the opinion of many were not exceeded by any of his later productions. They manifest uncommon talents with a zeal according to knowledge; and it is certain, that very few theological compositions ever came near them."

SPEECH OF REV. W. J. FOX.

We take pleasure in extracting the following passages from a speech of this gifted and eloquent divine, delivered at the last anniversary of the British and Foreign Unitarian Association. It was accompanied, as our readers will perceive, by a motion, proposing the establishment, as soon as practicable, of Domestic Missions, similar to those which have already been conducted with signal success among ourselves. Our limits allow only a part of this excellent address; the conclusion of which we must reserve for another week.

The motion which devolves upon me to present to the meeting is one, which has never been surpassed by any proposition that has been made to this Association, or to the various Unitarian Societies by whose combination this Association has been formed, for the simplicity and truth of the principle on which it is founded, for the benignity of the spirit by which it is animated, or for the importance of the results of which its adoption may be productive. It is a resolution which directs our views, not to the rich, the great, or the learned, but which turns our attention to the great mass of society; which reminds us that the gospel of Christ was originally preached to the poor. That benevolent spirit which sought out the poor for the purpose of relieving them, is the spirit by which, thro' all ages and countries, its professors should be animated, and which calls on this meeting forthwith to put into operation an experiment of this kind; according to the example that has been set us by our American brethren, and by the labors of Dr Tuckerman, which have succeeded in establishing domestic missions for the instruction and relief of the poor of that country. I will now read the motion, that the assembly may be in possession of the object at which I am aiming in the remarks which I am about tosubmit to you. It is, "That the gospel wasoriginally, by its blessed Author and his apostles, preached to the poor; that its spirit requires of its professors, through all ages and in all countries, a zealous employment of the best means for improving both the temporal and spiritual condition of the great mass of mankind; and that by the establishment as soon, and as far as shall be practicable, of Domestic Missions, whose object shall be, in conformity with the plan stated in the Circular addressed to the Unitarian public by the late Committee, to relieve their wants, enlighten their minds, and purify their characters, this Association will best shew the identity of Unitarianism, as a religion of love and mercy, with pure and undefiled Christianity."—The plan, which has been marked out by the Committee in the Circular addressed to the members of the Association, is described so clearly and briefly, that I cannot do better than to read to you the few sentences that are devoted to that purpose. (See Monthly Repository for May, pp. 315, 316.)

It must be evident to those who have paid attention to the formation of such institutions, that this proposition differs materially from any that is in existence in this country; in fact, it is the creation of a new class of Christian ministers—of a set of evangelical teachers, whose duty it will be to carry the gospel into those abodes of vice, wretchedness, and misery, where the regular preacher, owing to the nature of his labors, cannot be expected to penetrate, and where, without some such mode of instruction, it never can be hoped that Christianity will make its way. It will not be the business of such men as are to be employed on this mission to enter on the subject of particular tenets; it will not be their business to trouble the minds of those whom they shall have to instruct with the niceties of theological disquisition. It will be enough that, if information is asked, it shall be given—if doubts are entertained, that they shall be explained and made clear. Their mission, like that of the apostle, is not to baptize or to sectarianize, but to preach glad tidings to the poor. It differs from other missions, inasmuch as it is no part of its object to establish congregations; on the contrary, its object is to seek those, many of whom cannot, from the nature of the case, become members of a congregation. They will have to go to those who, from their condition of abject want, cannot with decency shew themselves within the walls of a place of worship; they will have to seek out the sick, the aged, and the bed-ridden; to take them that instruction and consolation for which they cannot come. It will not be desirable for such a missionary to form a congregation; for the charge of a congreagtion would require an occupation of time which will be inconsistent with his devotion to that work which is peculiarly marked out for him. Nor will it be like those institutions, the object of which is to visit and relieve the sick, for which employment agents of inferior intelligence are found to be sufficient.

We contemplate finding agents worthy of so God-like a work—men of such knowledge of the world that they shall be competent to work with judgment the important machinery which will be committed to their charge. This mission will also be different from all others that have preceded it because it will extend its attention to the temporal necessities as well as the spiritual wants of mankind. It will regard man in all his faculties. It will seek to dissipate his physical wretchedness as well as his mental misery. But tho' it has thus much of novelty about it, it cannot be said that the scheme is altogether untried; for thanks to the zeal of our brethren in America, Dr Tuckerman's report gives ample demonstration, that if the plan fails in this country, it may be owing to the want of skill on the part of the originators of the scheme—or to the want of zeal on the part of its supporters—or to want of aptitude on the part of its agents; but at all events, it will not be owing to any fault in the thing itself; for it appears from the contents of the Reports, which probably many who hear me have had an opportunity of reading, that great good has been actually realized in the city and neighborhood where the attempt has been made. There are cases on record there of those who have been raised from the most abject condition to fresh hopes of prosperity in the world, and who have been stimulated to begin a new career with a prospect of losing in success the misery that had previously hung over their existence; instances also are given of children who had been gradually practising a course of petty fraud, such as must finally lead to the more grievous inflictions of the law, but who by the influence of these domestic missions have been turned aside from the wickedness of their pursuits and now afford every hope of passing through life with respect and esteem, and of becoming the teachers of others, thus not only being saved themselves, but being the means of salvation to their fellow-creatures; cases, too, are on record there of the grossly ignorant, who have been instructed and enlightened—of families which were on the verge of being scattered over the surface of the country to obtain a miserable pittance either by plunder or by beggary, but who have been enabled to strengthen one another, and help each other forward in a course of honest and united industry: cases are there of the victims of habitual intoxication, and the commission of other vices, being released from the bondage of sin, and enabled to walk in the spirit and holiness of the gospel.

If these things can be accomplished in Boston, why may they not also in London, and in Liverpool, and in Manchester, and in Bristol, and in other populous districts, where surely there is not a less proportion of ignorance, vice, and wretchedness, than in America? And that there is not less of beneficent zeal for mitigating these inflictions on the human race, I trust this meeting will shew. *In this metropolis it is estimated that seventy thousand persons rise every morning who have no resource whatever for the coming day, and whose only prospect for passing through it is either by means of beggary or robbery—of fraud or violence:* to this there is to be added a proportionate number of children, who are training gradually to a course which will end in the loss of their services as good citizens to the State, or perhaps through the means of vice, early learned and dangerously followed, to the direful expiation of blood. With such considerations as these pressing upon us, shall we rest contented and do nothing? It may be said that whatever we can do will be but little. It is true that it will be but little; all good efforts at the outset are but little, but they grow and expand till at length they overshadow the misery to which they have been opposed; and thus where sin has abounded, grace superabounds. Little was the grain of mustard seed of which we read in the parable; and it seemed as though it were not worth the ground it was to occupy: but there it was put; and presently its root struck out, its stem arose, its branches expanded, and the shade of them spread over the place that had first fostered the seed, and the birds of heaven sang among the branches; so this tree shall grow, and prosper, and flourish, in spite of the insignificance of its origin; and the poor, the afflicted, and the wretched shall rejoice in its shade, and its leaves shall be for the healing of the nations. But still it is said that it is little! So, too, were the paltry vessels of Columbus that carried him across the great waters of the ocean; and yet they were sufficient to discover that mighty continent where conscience found her asylum, and independence won her victories, and freedom reared her banner, calling on the whole earth to rejoice in the resources of safety and promise which that continent affords to the human race; and thus may our mission discover regions yet unexplored of beneficent exertion, conferring benefits and enjoyments which are yet unanticipated and unimagined.

REPLY TO "ASHMUN" ON SLAVERY.—NO. III.

To the Editor of the Christian Register;—

The article of *Ashmun* on [redacted] I now propose to offer a few remarks was [redacted]e Register of October 8. He say[redacted]ginning of the piece, "A course very [redacted]proposed at the present day is that of abso[redacted]e and immediate emancipation." If this observation is intended to apply to this country, I believe the writer is mistaken. In Great Britain, it is true, that immediate emancipation, on grounds of justice and expediency, has numerous advocates. In this country the friends of this measure are at present very few, though I am happy in believing them on the increase. The writer then proceeds to point out the evils which, he supposes, must arise from a sudden and general emancipation of the slaves. Their present degraded moral and intellectual condition which naturally flows from slavery, he thinks, unfits them for freedom. When loosed from their present restraint, he supposes, that many of them would be unwilling to labor, and that thousands of them would soon be reduced to the alternative of starvation or plunder. The emancipated negro would not be able to provide for his own subsistence, still less for the aged and infirm and the young who would be dependent on him. Masters having lost their capital, would be unable to hire the emancipated blacks as laborers. It would cost a person more to hire negroes when free than it does to pay for their support at present. Negroes who are able and willing to work, he thinks, would get good wages, but the idle, the disobedient and unprincipled would be thrown loose on society, to starve or support themselves by crime. It would be necessary to place this class under the guardianship of their former masters. No system of public charity or police could provide for them.

Such is the argument of your correspondent, which I believe, I have stated fairly. I am far from denying that immediate abolition may produce some evils at the South. It is scarcely possible that a sudden and great change in the relations of society should not be attended with inconveniences. It must require time for the elements of society which would be decomposed by this sudden shock to combine anew. Yet if we should admit that the evils to flow from a general enfranchisement are as great as your correspondent would make them, we must not thence conclude that the measure is not to be thought of for a moment. A man whose vital powers had been wasted by a long course of intemperance, could scarcely hope to regain health and vigor in a moment by a total abandonment of his bad habits. In all probability the most rigid abstinence from ardent spirits could not preserve him from suffering the rest of his life in consequence of his former indulgences. Yet would it not be mere insanity for him to conclude that there would be no advantage in his becoming temperate. The case before us is similar. The question is, not whether liberty given to all the slaves in a state at once, would place that state in an equal condition with one in which slavery had never been tolerated, but whether the condition of that state would not be better after the change than it now is. If a general enfranchisement would produce some injurious consequences, are not those arising from a state of slavery greater? Grant that many of the freed negroes will be idle and vicious and burdens to society. Are these evils greater than those which now actually exist in the Southern States, which can be directly traced to slavery—the intellectual, moral, and physical degradation of the negroes—the cruelties which they sometimes suffer—the murders, the plots, the insurrections, the massacres, in which they take part—the tyrannical, licentious, unfeeling and unprincipled character, which this institution too often produces in the whites,—and the constant fear of their slaves under which a large part of the white population is constantly suffering.

Besides if the abolition of slavery is to produce present injurious consequences, they will be but temporary. If the policy of a state which should adopt this measure should be, as it ought to be, of the most liberal character to the children of Africa; if it placed them on an equality with other citizens in regard to their civil rights, and granted political privileges to all competent to use them; if, above all, it provided for the general education of the young,—the condition of such a state would rapidly improve. Under present circumstances the situation of the slave-holding states is constantly growing more gloomy. A radical change in their policy to their colored population is the only measure which can preserve them from unutterable calamities.

It seems to me to be an error in your correspondent to imagine that a general enfranchisement would throw a large number of negroes out of employ. It is evident that such a measure will not diminish the demand for the staples of the Southern States. Of course the same amount of l[redacted]ill be required after as before the abolition. [redacted]respondent however supposes the form[redacted]r will not be able to pay his slaves wages, being "already impoverished by the loss of his capital." But what is this loss of capital? It is evident that it is only his property in the laborers themselves; his means of paying them must remain the same. Neither his land, his money, nor any of his other possessions are diminished. He has the same money to pay his laborers in wages which he would have had to pay for their support as slaves. But your correspondent supposes that the wages would amount to more than the previous support of the slaves. Whether this would be the result I am unable to say. If it were, it could only arise from the labor of the blacks being in good demand. In which case there would be no ground for fearing that many of them would perish from starvation. There seems to me much more ground for fearing that labor would for a time, under the new order of things, be excessively low, on account of the extreme ignorance of the blacks.—If, after emancipation, the whole

expense of labor should become greater to the planters than it is at present, they would not, I think, be injured as the price of their productions would probably be raised sufficiently to indemnify them. It seems to me incredible that while the demand for labor continues at the South, as it must after emancipation, any portion of the black population should voluntarily choose to starve rather than work. It is supposing them not to be accessible to the same motives which operate on other men. We have among us a large population of foreigners who are grossly ignorant, yet they almost all are willing to work for wages. So it would be with the blacks. Some of them no doubt would become worthless vagabonds, but the laws could easily coerce labor from these vagrants where they were able-bodied, as it does from whites of a similar character who are not willing to work like their neighbors. Fortunately our country is not over populated. There is abundance of unsettled land to relieve any section from an excessive population. It any of the states were found too thickly peopled after emancipation, many of the free negroes would soon emigrate from it to a more thinly settled territory. This mode of relief from an overflowing population would be far more creditable to the nation than the transportation of cargoes of human beings from Virginia, Maryland, and the District of Columbia to New Orleans, which is now practised. That negroes are as willing to work for wages as other people, is well illustrated in the following anecdote, which I recently met with in the Genius of Universal Emancipation.

W. T., although not conscientiously opposed to slavery, was a very respectable, wealthy, and industrious citizen of Philadelphia. For a long time he was an efficient director of one of our city banks, and a man whose veracity was unquestioned. He was by trade a plasterer, and was employed to plaster the Capitol, at Washington city. He took with him seven journeymen, from Philadelphia; and on his arrival at Washington he hired eleven slaves, as laborers, to attend upon them. These slaves were hired from their masters, at $2 per week; but he soon found they did not do as much work as half that number of freemen would have done; and the consequence was, his journeymen were frequently idle for want of materials. At the end of the first week, about sun-set, he took all his laborers with him into a remote cellar, where nobody could see or hear what passed between them. The blacks stared at each other, as they went along, not knowing what was to be done. When he arrived at a suitable place, he stopped, and said: "Now, my boys, I intend, next Saturday night, to give every one of you a dollar, *for your own use*:—and I will still continue to pay your masters the wages which I agreed to pay them. See that you do not tell any body. I will not let your masters know anything about it.—But mind!—the first man I find idle, I will *discharge*;—and so I will continue to discharge every one who does not do a full day's work. Do you all understand it? Yes massa, yes massa, was the general reply. Upon these conditions they parted; and the next Monday morning, at sun-rise, when the employer got within about 100 yards of the building, he saw his laborers on the spot, who immediately inquired: "Massa T. what shall I do?—Massa T. what shall I do?"—And, being a prompt man, he soon set them all at work. But, before breakfast time, he heard his journeymen calling out, "Halloo there! you will break down that scaffold; quit putting so much stuff on it." The gentleman soon found that he would have to discharge one half of his laborers, or else double the number of his journeymen! and they *continued*, while thus employed, to be as good a set of laborers as he ever had.

Here was a practical lesson for slaveholders. Let any of those who now have to drive their slaves, or employ others to drive for them, burn their whips and try to impel them to labor from *interest*. Convince them that *they shall surely receive the benefit of their exertions;* and that this will not depend upon the caprice of the master, but will certainly be meted to them in proportion to their industry, and they will perform twice the quantity of work that they otherwise do.

Your correspondent, and indeed almost all persons who oppose immediate abolition, seem to speak as if it must be a simple enactment giving unconditional freedom to every slave. To view the measure in this light, they no doubt suppose makes it appear more extravagant and irrational. But, it is very obvious, that no legislature would adopt this measure, without adding suitable enactments to prevent, as far as possible the evils which the simple grant of freedom might produce. The nature of these evils it is not difficult to ascertain, and they might to a considerable extent be guarded against by suitable legislation.

An appeal to facts will show, that the apprehensions which are sometimes expressed of immediate abolition are totally unfounded. I have not time to enter into an examination of all the cases in which slavery has been abolished. Your readers will find them in a pamphlet published by Mr Clarkson a few years ago, which is well worthy their perusal—it is, I believe, entitled, "Thoughts on the Necessity of Improving the Condition of the Slaves in the British Colonies." In that pamphlet it is true he recommends only gradual abolition, but the facts which he states are certainly in favor of immediate abolition. Many persons will perhaps be surprised to learn, that the history of Hayti affords striking evidence of the safety of giving freedom to large numbers of [illegible]nce. The following extract from "Lectures on British Colonial Slavery by the Rev. Benjamin Godwin," a work recently published in London, confirms this view of the subject.

Where are the proofs of wanton ferocity, and delight in the destruction of white men, which Negroes, freed by law, have exhibited? Are they to be found among the 25,000 rescued Africans of Sierra Leone! Or among the hundred thousand free blacks and persons of color in our colonies! Or among the numerous slaves, that were planted in Nova Scotia after the first American war, and in Trinidad after the second war with America! Or among the multitudes who, without any preparation, were lately enfranchised in Colmobia and in Mexico?—But we are referred to St Domingo, and to the massacres which attended the revolution in that Island. Mr Clarkson, however, has satisfactorily shewn that the dreadful outrages and massacres, which are brought forward to frighten the advocates of Negro freedom, "*occurred in the days of slavery, before* the proclamations of Santhonax and Polverel;" that "they were occasioned, too, *not originally by the slaves themselves*, but *by quarrels between the white and colored planters*, and between the *royalists* and the *revolutionists*, who, for the purpose of wreaking their vengeance upon each other, called in the aid of the slaves. And as to the insurgent Negroes of the North, in particular, who filled that part of the colony in those years with terror and dismay, they were originally put in motion, according to Malenfant, *by the royalists themselves*, to strengthen their own cause, and *to put down the partizans of the French Revolution*." In 1793, a proclamation was issued by Santhonax, which "promised freedom to all the blacks who were willing to range themselves under the banner of the republic;" and subsequently his colleague, Polverel, extended the proclamation of Negro freedom to the whole island, not only without any fears as to the safety of the masters, but as being "*necessary to the personal safety of the white planters.*" In the following year the Conventional Assembly of France passed a decree for the abolition of slavery throughout the whole of the French colonies; and so far from its being attended with "warfare and blood," a witness of these transactions has published to the world the fact, that the Negroes remained quiet, continued to labor on the same plantations, and, provided no attempt was made to reduce them again to slavery, or to restore the cart-whip, manifested the utmost docility and most patient industry. And are we, in the face of all these facts, to be frightened into the timid concession of protracted bondage for the present race, with the faint hope of freedom, thrown to an unknown distance in the future, to be enjoyed, perhaps, only by an unborn generation!

Though I believe that every negro is as much entitled to his liberty as any white man, though I consider it the duty of the Southern legislatures to give immediate freedom to every slave, and of every individual slaveholder to emancipate his slaves, and though I am satisfied that immediate abolition would produce benefits to the country, compared with which all the evils arising from it would be trifling, yet I should applaud the legislature of any Southern State which took any step for improving the condition of its negroes however short it fell of my own wishes, and which showed any disposition to recognize their rights as members of the great human family. Let the white citizens of the South once acknowledge that their slaves are men and entitled to the rights of other men, and their total enfranchisement must soon follow, and the difficulties which are now imagined to surround the measure would vanish like an idle dream. JUSTITIA.

[For the Christian Register.]

GOSPEL TEMPERANCE.

[Concluded from our last.]

Taking the words—sober and soberminded—in their true meaning, we can see that there ever has been, and that there is now a lamentable neglect of one of those great duties which the saving grace of God teaches, which is—that we live soberly.

And here we will leave out of the account all those who are indifferent and openly hostile to religion. Look among those who would be considered the friends and supporters of Christianity; who profess the most zealous attachment to the cause; who hint to us that they have the fairest claims to its hopes, promises and prospects. Behold what methods they adopt; what means and instruments they use; what measures they concert; what various courses they—take to do what? why, to build up the *spiritual* kingdom of the *meek* and *lowly* Jesus! Are these the exhibitions of a sober and spiritual mind? Do they remind us of those who bear Christ's cross; and follow Christ's example; and practise Christ's self-denial, lenity and condescension? Observe what tempers, feelings and dispositions they discover. Listen to their conversation. Listen to their warnings and threatenings. Listen to their prayers and devotions; to their sermons and lectures and exhortations; and if *you* are sanctified and freed by the truth, if you have learned to exercise self-control, and if you possess a sober mind, you may often discover marks of minds that are in an opposite state.

Sobriety implies moral power, moral courage, moral discernment; and that our whole moral and spiritual frame be conformed to the will of God, and the mind of Christ. It forbids excessive anything. We are to act under all circumstances, and at all times, as moral and rational beings. God requires no service of us which is unreasonable. The piety and virtue which he demands of us are perfectly consistent with the healthy, vigorous and calm exercise of all our social, moral, and mental powers. He is not like the gods of the heathen; and very different are the expressions of reverence, homage, and obedience which he prescribes. The more completely our will is conformed to his will, the more shall we feel that we have gained the victory over ourselves. As divine grace conquers us, we become conquerors.

Our subject is one of great practical importance at the present day. It has indeed ever been so. Were this subject understood and regarded as it ought to be, the piety and religion of people would be estimated very differently from what it often is now. A great deal that is now taken for religion would no longer be called by that name, any more than the openly lewd would be called chaste; or he that was reeling to and fro by drink would be called temperate. No one need be told, we should think, would they look into their Bible, and then look abroad—no one need be told, that there is much dissipation that wears the name of religion. There is much temper, passion, pride, ambition; much immorality, much sin, th[illegible] to screen itself from men with an i[illegible]acred name. The heart is so dece[illegible]ked, that one may talk much abou[illegible]thout feeling its restraints, or his own moral accountability. He may often in a day attend religious services; and yet not be kept in the fear of the Lord all the day long. He may offer many and long prayers, and yet not be devout. He may mourn over the coldness of others, when nothing but a worldly passion inflames him. He may be greatly concerned for the spiritual state of others; when he knows or cares but very little about his own soul's state. He may be anxious to dictate the faith, and rule the conscience of others, when he has never learned to humble and subdue and govern himself. But if he openly and flagrantly transgresses the law of Christ, and betrays a spirit the opposite to his; then be not led away by the solemn mockery and delusion.

Remember that God is a perfectly wise, holy, moral, and righteous Being; and, that we are to resemble him in his moral perfections. To do this, we must not suffer our appetites, desires, or passions to seduce the heart, bewilder the mind, ensnare the conscience, and send leanness into the soul. Remember that you are pious Christians no farther than you obey and imitate Jesus Christ. He was devoted, engaged, and greatly earnest; but you see not in him the bigot, the fanatic, or the enthusiast. He was pacific, mild, retiring; never employing force, artifice, fraud, intrusion to build up his cause. O that his spirit might dwell in every heart!

Perhaps some of my readers feel more and more uneasy under their present state; and a growing interest in religion, and also a growing concern for your spiritual welfare. And you wish to manifest your love to God, your regard for the cause of Christ, your solicitude for others and for yourselves, much more than you ever yet have done. I hope there are not a few, but many of them, who have such feelings, desires and thoughts. Show, my dear readers, that you are in this condition by continually striving for this sober, pious mind. Be much in *secret* communion with your own hearts and with God. Be very watchful over your temper, your desires, your passions and appetites. Endeavor to have clear and just views of every thing; and a proper sense of all your duties. Strive for an enlightened and living faith, and let it guide you in all the concerns of life. Strive for that peace, composure, tranquillity and self-possession, for that evenness of temper, and soberness of mind, which belong to him who has God for his rock of defence; who has Jesus for his Saviour and friend; who has the shield of faith and the anchor of hope, and who has laid up his treasure in the heavens. F.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 19, 1831.

FURTHER EXPLANATION OF EPHESIANS II. 8.

"By grace are ye saved through faith, and that not of yourselves, it is the gift of God." The first part of this verse,—"By grace are ye saved,"—we explained, at the request of a correspondent, in the Register for Nov. 5th; and we promised at the same time, to give an exposition of the remainder of it,—viz. "through faith, and that not of yourselves, it is the gift of God,"—in a future paper.

What we have before shown is, that the salvation of which the apostle was speaking to his Ephesian converts had already taken place; that this salvation was their deliverance from the errors, vices and miseries of heathenism; and that this deliverance was by the grace of God, inasmuch as the gospel which had accomplished it had been vouchsafed to that people, not because they had deserved it, but solely in consequence of God's free, unmerited, unpurchased favor.

Let us next attempt to interpret what follows,—"through faith, and that not of yourselves, it is the gift of God." The difficulty which most readers experience in extracting a rational meaning from this passage has been created chiefly by Calvinistic commentators, who have labored to show that, as their theory teaches, so Paul designed to inculcate the doctrine, of *faith's* being, in every subject of christian regeneration, a supernatural production, or an immediate result of the special operation of the holy spirit. Now, in opposition to this, we had prepared ourselves to prove, by a long series of arguments and illustrations, that the apostle could have had no such idea in his mind; but, on the contrary, that the faith he was speaking of to the Ephesians was, in the first place, simply *confidence* in Christ, or in the truths of Christianity, leading to obedience—a confidence of precisely the same nature with that of a child who so believes in what his parent tells him as readily and faithfully to obey him; and that this faith was, in the second place, just as much the result of the employment of their own faculties on the evidence presented to them, or in other words, just as little the production of direct supernatural impressions on their minds, as the confidence which any person feels in any other person or in any thing.

But as the simple declaration of a high Orthodox authority will be likely to have greater weight with that class of Christians who most need light on this subject, than any arguments or illustrations of our own, we forbear to lay the latter before our readers, and content ourselves with the following extracts from the Christian Spectator, published at New Haven, which have lately come in our way. We quote from the number for June, 1830, p. 353.

First, in relation to the passage of Scripture before us, this professedly Calvinistic writer says:—

> The passage of scripture which says, "for by grace are ye saved through faith, and that not of yourselves; it is the gift of God," may perhaps be objected to the view here given. But it should be remembered that while the sentiment which *appears* to be taught there is true, it is not the truth which *that* passage contains. In the original, the word "that" refers not to *faith*, but to the *salvation by grace*. It would be correctly rendered, Ye are saved by grace through faith, and this *salvation by grace* through faith is not of yourselves, it is the gift of God;—a sentiment not asserting anything peculiar in the gift of faith above other graces; but reiterating one of the universal maxims of Christianity, that salvation is by grace, given when, where, and to whom God pleases.

So the fact is, as above stated. The relative pronoun *that* in the text does not refer, as Calvinistic commentators have commonly affirmed it to do, to *faith*, but to the *salvation by grace*. It is this salvation, which, in the case of the Ephesians, was *the* gift of God, not the *faith* itself *through* which they became partakers of it. The faith was their own act.

But secondly, in relation to the nature of faith, we choose to let the same Orthodox writer speak:

> When we look at faith, without any reference to any theological debate, we see nothing that is particularly mysterious about it as an operation of the mind; nothing which by any inherent properties separates it from the usual actings of moral agency. It is belief in testimony;—that is, credit given to truth according to evidence, implying *action* in looking at this evidence, and in coming to the result. It is simply believing in things *as they are*; and suffering them to make their proper impression on the mind, and on the life;—implying contemplation, thought, purpose, at every stage of the process. It is trust in Jesus Christ;—evidently nothing more than the reliance (a reliance implying purpose and action) of a feeble and guilty creature, on an Almighty Saviour. It is credence in the promises and threatenings of God;—belief that He is; that He reigns; that He rewards. In all this we see only the actings of the mind. Take away that *act of mind—the putting forth* of confidence, trust, or belief, and what remains? There is nothing tangible or conceivable, but that act of the mind. This man *believes*. That is the whole of the process. That man *disbelieves*. That is the whole of the process of infidelity. A child puts confidence in a parent's promise. This is faith. He relies on him in the hour of danger; he fears when he threatens. That is also faith. But besides this act of the mind in the child, there is nothing that can be detected or conceived of in relation to the subject, that deserves praise or blame. So of the Christian. All that we know of this crowning christian grace is, that the man believes, hopes, loves, fears, puts his trust in God.

Who sees not that there is reason, as well as Scripture in this? How different from the common Orthodox expositions of the nature of christian faith. Yet it is direct from New Haven, where Orthodoxy in its perfection, is said to prevail. The truth is, if they who claim to be leading Calvinists in our land go on a few years longer as they have done for some time past, Unitarianism will need no better exposition and defence than might be furnished by the *concessions* extorted from them by the growing intelligence of the age.

POVERTY AND CRIME IN LARGE CITIES.

In the eloquent speech of Mr Fox, before the British Unitarian Association, part of which we have extracted on the first page, is a sentence, which cannot be read without astonishment.—"It is estimated," says he, "that in this metropolis [London] seventy thousand persons rise every morning, who have no resource whatever for the coming day, and whose only prospect for passing through it is either by means of beggary or robbery, of fraud or violence."

To those of our readers, who have not read similar statements, or whose attention has not previously been called to the subject, such a computation would seem altogether incredible. Yet it is fully sustained by official documents and by the testimony of the most judicious and experienced writers on the police of that great city. In which, according to unquestionable authorities, full three thousand persons are annually committed to prison for trial; and where, within a period of seven years, 21,893 prisoners were discharged from its several gaols, either by acquittal, pardon, escape, or expiration of their term of punishment.

It will be observed, that in addition to these seventy thousand adults, of whom Mr Fox speaks, "there is a proportionate number of children," who by similar wants and exposures are gradually training to a course that must end in profligacy and misery.

This is indeed an appalling view to the Christian philanthropist. Here is a set of human beings, much exceeding in numbers the whole population of Boston, to be found within a single metropolis, scattered among its million and a half of inhabitants, at large upon the world, without employment, many of them without a home; whose daily necessities are a perpetual temptation to crime, and who to satisfy the calls of hunger must either beg or steal.

Of the accuracy of this statement, we believe, there is no reasonable question.—Neither can there be any doubt of the dangers of a community nurturing within itself such a mass of misery and corruption. The fact was stated by Mr Fox in recommending for the adoption of the British Unitarian Association a system of Domestic Missions, similar to those already established among ourselves. He had particular reference on this occasion to that of Dr Tuckerman, which, as he said, by uniting spiritual with temporal relief, imparting at once religious instruction and the reviving influences of Christian sympathy, might rescue and even purify the most degraded.

We can now only advert to this subject, fruitful at once of painful and awakening reflections; of grief at the thought of such wants and, misery and of solicitude to relieve them. It is impossible, however, not to think with gratitude of the blessing, which has evidently attended such efforts in our own city, and which have called forth the attention and we may add, even the emulation of our English brethren. Nor ought we to be insensible to the favor, which as a community we enjoy, in our exemption from those extremes of poverty, to be found in older and larger cities, reciprocally operating as cause and effect of the lowest moral debasement, and of reckless despair.

FRANKLIN LECTURES.

This course was commenced on Monday evening last with an Introductory Lecture by the Hon. Edward Everett. We were gratified in being among the numerous audience, assembled to hear it. The object of these Lectures is not less novel, than it is excellent and praiseworthy. They are intended for the benefit of a large class of our fellow citizens, particularly of young men, who for various reasons do not attend the other lectures; and were suggested by a just and considerate regard of the wants and claims of the whole community.

This excellent design was presented by Mr Everett with his accustomed felicity and power. Were we not fearful, from the mere freshness of our impressions, of doing injustice to less recent productions of this gentleman, we should say that in this he was preeminently successful. Both in the selection of topics, and in their application to the occasion, it was impossible not to admire the appropriateness; or to fail of being impressed by the beauty, eloquence and truth, with which he illustrated the efficacy of knowledge to add dignity and usefulness to every class of society. It was a lecture excellently adapted to fulfil the object of the institution, by showing how widely in this favored community the means of knowledge are diffused, and by inspiring a generous emulation in the very humblest individual to improve them.

We heartily rejoice in the establishment of these Lectures. For we believe they are suited to do great good; and we rejoice in the prospects of success with which, as we learn, they are already attended.

MEMOIRS OF DR. PAYSON.

In the London Eclectic Review for September last, we find a brief notice of this work. It is contained in a Review of some other memoirs recently published; and the remarks, which we quote, may show the just light, in which our distant brethren, unaffected by personal or local partialities, regard the strange and injudicious passages, relating chiefly to private experiences and inward emotions, that have found a place in that volume. It is not necessary to say, that the Eclectic Review is among the best conducted of the Orthodox journals.

"The author of the Memoir of Dr Payson," says this writer, "introduces his work with a remark, cited from our pages, (without naming, however, the source, from which he borrowed it,) that 'the memorials of the good constitute one of the most sacred possessions of the church of Christ.'"

Had the materials [of this Memoir] fallen into more judicious hands, the character of this admirable and devoted minister of Christ might have been placed in a much more instructive and engaging light. In its present shape, the volume contains much that it would have been wise to suppress, and some things adapted to mislead. In short, it adds another instance to the numerous examples which shew how much of the value and salutary efficiency of such Memoirs depends upon the judgment and discrimination of the Biographer.

It is, however, but justice to the Compiler to state, that he has evidently felt his task a very delicate and embarrassing one, and that, had he consulted his own judgment, the work would have assumed a very different shape. * * * But Mrs Payson's views and feelings, not the just demands or expectations of the public, were first to be consulted. That lady states, that "she is willing to listen to any suggestions, for the improvement of the book," but that she "shall feel wronged by any alteration under any pretence, not authorized by herself." Religious biography, written under such influence, can never be what it ought to be; it can neither be entirely just, nor efficiently instructive.

RELIGIOUS INTELLIGENCE.

Mr Allen Putnam, of Danvers, recently of the Theological School in Cambridge, has been invited by the church and society of the East Parish in Augusta, Maine, to become their pastor; and he has accepted the invitation. The ordination services will take place in Danvers, at the church of Mr Sewall, on Wednesday next. They will commence at 10 o'clock, A. M. Sermon, by Rev. Mr Brazer, of Salem.

New Religions Society. A new religious society was formed in Troy, N. Y. last week, under the name of the "First Unitarian Society in the city of Troy." The following persons are the Trustees: James A. Zander, John Hastings, David Wheeler, Francis O. Dorr, Isaac Chapman and William Follet 2d. Rev. Mr Brown, from the Cambridge Theological Seminary, is at present engaged as preacher, and the meetings of the Society are held on Sundays, at the Mayor's Court Room, in the City Hall.

OBITUARY.

[For the Christian Register.]

MRS LUCRETIA ANN GOODWIN.

Died, in Concord, on Friday evening the 11th inst. after an illness of one week, Mrs Lucretia Ann, aged 23, wife of Rev. Hersey B. Goodwin of Concord, and only daughter of Benjamin M. Watson, Esq. of Plymouth.

It is by many deemed an intrusion into the retirement of domestic life, to bring into notice the modest virtues of one who has been removed from them by death; but we trust no private feelings will be sacrificed by this brief memorial of a being whose example of faithful duty, may be a benefit to the living. In speaking of our deeply lamented friend, it is not our intention to mention those qualities of mind and heart, or those personal attractions,—which are rather gifts than acquisitions,—that distinguished her in society, and lent a charm to the fireside circle; but we would give an example of the possibility, even in youth, of forming a character, which shall claim the respect and love of all that come within its influence. Such was the character of our friend. She was remarkable for her devotion to duty, and her desire to benefit and make happy those who were in any way connected with her. She was not driven by misfortune, as is often the case, to seek happiness in the discharge of the various duties of life, for she grew up in the sunshine of a happy home, unshaded by a single cloud, an object of the devoted affection and tender watchfulness of the kindest of parents. The path of duty and religion was her voluntary choice.

Taken at an early age from the parental roof, where she had been carefully shielded from the common trials of life, and surrounded by a circle of indulgent friends, she was placed among strangers, in one of the most exposed and arduous situations, in which the energy and judgment of the female mind is ever called forth. She felt, deeply felt, the responsibleness of her situation. She entered it with timid steps, but she walked with a firmer and firmer tread in the path which, we trust, has led to a heavenly home. No delicate trait of character was sacrificed to energy and activity; —she was perfectly feminine,—feminine in the glowing affection of her heart,—in her unostentatious virtue,—in her sincere humility and distrustfulness of self. Home was the spot where all her affections centered,—the scene, where her modest virtues shone the brightest. We must not lift the vail of of that sanctuary. It is enough to say, she was all that a woman can be, in the relations of a wife and mother,—performing the duties of each in a manner in which no one can perform them unless a warm heart converts them to pleasures.

She was hardly permitted to taste the highest pleasures of life, before she was summoned to quit them all. The bridal dress was soon exchanged for the garments of the grave. She was early removed from the joys of earth to the joys of heaven. The trials of life she hardly knew—they are left for those friends to endure, who must finish their pilgrimage without her.

[For the Christian Register.]

MR HENRY CLINTON ALLEN.

Died on the 11th inst., in East Bridgewater, Mr Henry Clinton Allen, aged 24 years.—Mr Allen received a collegiate education at Bowdoin College, and subsequently, entered the the Theological School in Cambridge, where, in addition to a course of studies pursued under the direction of a private clergyman, he prepared himself for the ministry. Having just been licensed to preach, and possessing talents and attainments, which might have sustained him in a more than ordinary sphere of usefulness, he was suddenly called away by the hand of an all-wise, but inscrutable Providence.

His sickness, which was pincipally caused by an inflamation of the bronchial vessels, he bore without a murmur or complaint. Impressed at the first, with a strong conviction that he should not long survive the attack, he manifested, throughout an unshaken faith in that religion he had embraced, and a most perfect resignation to the will of God. He now sleeps in the house appointed for all living. And truly may we say, in the language of the Saviour, and of christian hope, "Our friend *sleepeth*,"—for He, who is the "Resurrection of Life," has assured us that the righteous will be restored, not to an existence of a few years of trial and sorrow to be again terminated by death, but to a life of happiness and of glory which will never end.

SUMMARY.

Literary Convention. We noticed in a late R[egi]ster the convention of several literary gentlem[en] the city of New York. The New York Adver[tiser] contains the result of their deliberations. The importance of the subjects which came under their consideration, and the high character of many of the gentlemen who composed the assembly induce us to copy the article entire. On the second of November the committee reported the following Constitution for the National Society.

Article 1st. The Society shall be called the National Literary and Scientific Society.

2d. It shall consist of members residing in the State of New York not exceeding 200; a number not exceeding 20 from other parts of the United States, and foreign members not exceeding 20.

3d. It shall be divided into 4 classes: 1st, Mathematical and Physical Science; 2d, Moral and Intellectual Science; 3d, Literature; 4th, the Fine Arts.

4th. It shall be supported by funds raised by voluntary contributions, donations, and assessments made at the annual meetings by the members.

5th. The Society shall make its own regulations and by laws.

6th. There shall be a President, Vice President, a Recording and two Corresponding Secretaries; one for domestic, the other for foreign correspondence.

7th. Resident members may fill vacancies at annual meetings.

8th. The Constitution may be altered at any annual meeting, provided however that such alterations shall have been proposed at the preceding annual meeting.

9th. The Convention shall appoint 15 of its members, who shall be authorized to appoint 100 others, and the whole number shall proceed to appoint 100 more.

The following gentlemen were appointed from the convention; Mr Adams; President Fisk, Professor Vethake; Dr M'Auley; Dr Alexander; Mr H. E. Dwight; Prof. Joseline; Hon. Mr Livingston; Chancellor Walworth; Dr Wainwright; Mr Gallatin; Dr Matthews; Mr Delafield; Dr Milnor; and Dr DeKay.

Some debate took place on the title of the Society, and several others were proposed; The National Society of Science and Literature of the United States; the National Institute; the National Academy, &c. The article was postponed; and the 2d, 3d, 4th, and 5th were carried. On the 6th, Dr Cox moved that more Vice Presidents be added. After debate, it was passed so as to provide for a President, four Vice Presidents, a Treasurer, a Recording Secretary, an Assistant Recording Secretary, and two Corresponding Secretaries—one for domestic and the other for foreign correspondeuce. The resident members were authorized to fill vacancies in their numbers.

The President remarked that the committee had had to encounter a dilemma of a serious nature. They were to form a society; and that must be composed of members, who must come from elsewhere, or out of their own body. Now though political bodies might not constitute themselves in this manner, it seemed that there could be no other way in this case. The inconvenience of a self constituting society, it would seem, could not easily be avolded. And on looking back, all literary and scientific societies in Europe are so. The Royal Society, and the French Institute, &c. &c. We must either say that we are entirely unworthy to occupy such a responsible situation, and, blushing appoint a number of persons of whom, we know nothing; or must we rise, appoint 85 to raise our number to 100, and give them the authority, with us to appoint 100 more.

The article was adopted in the following form; That to originate the society a committee shall be appointed, of 15 members, who or a majority of whom, shall have power to elect 85 others; and they with the committee, or so many of them as shall assemble on the call of the committee, shall constitute the society at its first meeting.

Prof. Vethake and Mr H. E. Dwight rose to request that their names might be withdrawn from the list, on which they begged leave to insist. Mr Gallatin decidedly urged that none might be withdrawn; and the President pointedly requested the gentleman to accept their appointments, as he feared the examples would be infectious. But it is absolutely necessary that some should accept, and the committee had encountered difficulties which has convinced them that the acceptance by the gentlemen named was necessary.—Prof. Joselin had also requested to be withdrawn.

The title of the Society was accepted.

A committee was agreed on to call a Convention at such time as they may deem best.

The President read a letter from Mrs Barney with her proposals for publishing the memoir of Commodore Barney, and soliciting the patronage of the Convention.

Mr Gallatin urged that the committee of 15 be instructed to apply to the Legislature for an act of incorporation.

The following gentlemen were made the committee appointed on the Report read by Mr Woodbridge, on making the Bible a classic in our colleges, &c. Dr Milnor, President Fisk, and Professor Vethake.

The committee on the pronunciation of Latin and Greek, reported by President Fisk. That the committee view as interesting the establishment of an uniform standard for the pronunciation of the Latin and Greek languages, and propose a committee to be appointed to correspond with the universities and colleges of the nation, and, if practicable, to bring them to unite in some uniform standard. &c,

The committee on expenses reported that the expenses be referred to the committee on publication; and that those of the meeting be defrayed by a contribution. On motion of Dr Matthews, it was laid on the table.

The powers of the committee to correspond with literary men in Colombia, were extended, so as to embrace Mexico and all South America.

EVENING SESSION.—The following resolution was reported by the committee on the letter of Mr King

Resolved, That, in the opinion of this Convention, the establishment of a college at Athens, would, under the blessing of God, contribute to the advancement of intellectual, civil, and moral improvement in Greece.

A communication was read on the adaptation of our pronunciation of Latin to that of Europe, and the adoption of the modern pronunciation of Greek in Greece. Remarks were made by Messrs Woodbridge, H. E. Dwight, and Mason, and it was referred to the committee on pronunciation.

A report was received with several resolutions from the committee on the study of the Bible and after some amendments was adopted. The sentiments expressed by the resolutions were briefly as follows;—That the Bible as a literary production, has the strongest claims to the attention and study usually bestowed upon classic authors—that its contents ought to be understood as a part of common education, and that its literature and antiquities ought to form a part of every course of liberal education.

A Committee was appointed to solicit the attendance of literary gentlemen of the next Convention, and to have power to add to their numbers. The last committee were reappointed, and Dr McCleary was added.

Dr Mathews remarked, that an earlier meeting had been meditated; but that the Cvmmittae were disappointed by circumstances beyond their control. It is desirable that the Convention should be much earlier next year.

[It is expected that the Convention will rise this day.]

RELIGIOUS PRINCIPLE VIOLATED BY DEBT THRALDOM.

To the Rev. Clergy of Massachusetts I am constrained to address, humbly, but earnestly, this serious inquiry:

Why is Religious Principle so violated by Debt Thraldom?

I mean such Debt Thraldom as prevails much in New England, generally, but most in its metropolis—Boston; such as is allowed, more preposterously, by the laws of Massachusetts than by the laws of any other State on earth!

It was from considering this Thraldom an outrage on the first principles of natural, inalienable and religious right,—that *non-prisonment for debt*, combined with *free insolvency*, in the *Free Debt Rules*, were proposed, for a remedy and preventive, as proffered, on 1st December, 1828, by petition to each of the twenty four States of the Union; and in February following to Congress.

Besides these Petitions, supported by memorials, as shown by the subjoined certificate, towards establishing these Rules by *legislation*, there are designed, and partly in progress, divers measures towards settling the equitable principles of these rules by universal *usage*;—among which is the *Declaration of Freedebtism*, as subjoined, which includes the first and main Free-Debt-Rule.

These rules being printed, entire, with each of those petitions, and otherwise, are thus included in two special pamphlets; one comprising the petition to the twenty-four States, and an extract from Governor Giles's address, of the same date, to the Legislature of Virginia, which extract I entitled "*the rise and progress, the usurped dominion, and the urged abolition, of Imprisonment for Debt*;" the other pamphlet comprising the petition to the twenty-four States, and the petition to Congress with supporting memorials to each affixed.

In order that the Free Debt Rules may be proposed, alike, through the State, as also, everywhere, I have offered fifteen hundred of these pamphlets to the Legislature, at the low price of fifty dollars, or such other rate as themselves, or their committee on accounts, may decide; one of which pamphlets to be for each of their members, each clergyman and for each town clerk, to record the Free Debt Rules in towns.

These pamphlets have been delivered in advance, for the town clerks of most towns, on the receipt of Representatives, and I hope the Legislature will soon order them for each member, each minister, and each town, so that the principles of the Rules may be fully examined and considered.

The establishment of Freedebtism is the leading object of a designed institution, under the name of Right Aim School, which has had some years preliminary, informal advance, and may be soon organized under a Constitution. A fund for it, at my disposal, for the present, was begun some years ago, to which between 200 and 300 have subscribed; and more general subscription expected quickly. Life memberships are now offered at $30, preparatory to the organization by Constitution.

In September last, I obtained leave to use Faneuil Hall in view of meetings on this subject; one to be on the 1st December, that making three years from the date of the 24 petitions and the address of Governor Giles;—but that day, by later appointment, becoming Thanksgiving Day through the State, suggests the appropriateness of religious adaptation to the occasion; and whether it can be had then in that Hall or not, it may be regarded in the Churches where the clergy deem it proper. Life membership in the Right Aim School is offered to any of the clergy who shall, on that day, preach a discourse —comparing the elements of the *Declaration of Freedebtism* with the principles, precepts and spirit of the Bible, and supplying the manuscript for print with the privilege of copy-right.

Any communication on the subject from the clergy, will be thankfully received by the institution, when organized, or previously, by me.

Very respectfully.

RUFUS DAVENPORT.

BOSTON, 16th Nov. 1831.

CIRTIFICATE. BOSTON, Dec. 1, 1829.

This is to certify, that the Free-Debt-Rules, proposed by Rufus Davenport, recorded 16th October, 1828, petitioned for by him, to the twenty-four States in the Union, 1st, December, 1828, and to Congress 16th February, 1829, are supported by Memorials from the Committee of Boston Citizens, as from the Directors of Debtor and Creditor Society; also by Memorials signed by a large majority of Boston Delegates to the State Legislature; to the City Government and its offices; signed likewise by a majority of all in the Professions of Law, Medicine and Divinity in Boston, including the Attorney General and Solicitor General of the State; moreover, by the Presidents of a majority of the Corporations in Banking and Insurance in Bostor, besides numerous merchants and others.

JOHN W QUINCY.
Notary Public and Justice Peace.

DECLARATION OF FREEDEBTISM.

Holding, as Right, that "All Persons shall become free from all Debt, by surrendering, at the place of their Inhabitance, all their estate, to the use of all their creditors, in ratable proportion" and that fraud and wrong shall be punishable as offence; but not as debt, nor with death; and that fair Insolvents shall have some allowance on such full surrender; we will aim at establishing the Free-Debt-Rules, on these equitable principles everywhere, by statute and by usage, on the sanction of majorities in number and taxation.

BOSTON, 25th May, 1831.

American Colonization Society. The following additional contributions have been received for the Colonization Society, since August 8, 1831.

Collected in Rev. Silas Kenney's Soc. Littleton, Ms.		$4 88
"	" P. Payson's Society, Leominster	16 00
"	" H. Brown's Society, Shirley	7 75
"	" A. Morse's (Bapt.) Soc. Princeton	9 44
"	" Dr. Hyde's Society, Lee,	12 00
"	" R. Hurlbut's Society, Sudbury	9 50
"	" Mr. Howland's Society, Hanson	81
"	in Society in Easthampton	7 57
"	" " Southampton	20 39
"	" 5th Parish in Granby	5 50
"	Rev. T. Shephard's Society, Ashfield	8 00
"	" F. Vernon's Soc. Rehoboth	20 00
"	" T. T. Waterman's, Society, Providence, R. I.	20 00
"	" J. C. Welch's Soc., Warren, R. I.	5 00
"	" Jno. Fisher's Soc. New-Braintree	17 46
"	" Mr. Cowle's Soc. Danvers	25 00
"	" Moses Millar's Society, Heath	8 00
"	" Lyman Colman's Soc. Belchertown	16 00
"	" E. Smalley's Soc. Franklin	35 00
"	" Jno. Todd's Soc. Groton	22 38
"	" Mr. Wight's Soc. East Sudbury,	4 40
"	" J. Alley's Soc. Northboro,'	15 40
"	" G. B. Perry's Soc. Bradford,	5 30
"	" Mr. Barber's Society, Byfield	3 50
"	" Benj. Woodbury's Soc. Falmouth West Falmouth and East do.	12 00 / 2 50
Collected at a Camp meeting in Bristol, R. I. received from Rev. L. Bates		11 00
"	Rev. W. Tileston's Soc. in Charlemont	8 00
"	" J. M. Brewster's Soc. Peru	10 35
"	" C. P. Grosvenor, (Bapt.) Salem	27 13
"	" E. Demond's Society, Lincoln,	7 62
"	" L. Pratt's Society, Hatfield,	24 00
"	" Society in Readfield, Me.	5 00
"	" J. B. Felt's Society, Hamilton	9 22
"	" L. Bailey's Society, East Medway	21 76
"	" Mr. Harris' Society, Hyannis	8 00
"	" Mr. Moore's Soc. Natick,	6 75
"	Dea. Jona. Lyman, Goshen	12 16
"	" H. W. Gridley's Soc. Granby	21 64

The two last were received through the Hampshire Christian Repository.

The following were received through Charles G. Prentiss, Esq. Treasurer of Worcester County Auxiliary Colonization Society, viz.

Collected in Rev. Mr. Francis' Soc. Dudley, Ms.		$ 17 67
"	" I. S. C. Abbott's Soc. Worcester	45 63
"	" Jona. Going's (Bapt.) Soc. do.	16 01
"	" H. Bardwell's Soc. Holden	15 79
"	" Mr. Pratt's Soc. Ward	9 12
"	" M. C. Searle's Soc. Grafton	10 50
"	" Otis Convers' Society, Grafton	10 00
"	" John Nelson's Society, Leicester	13 48
"	" John Green's (Bapt.) Clappville	2 55
"	" A Fisher's Soc. West Boylston	1 00
Received of Bapt. Miss. Soc. Wendall Association		6 50
"	" An Individual in New Braintree	5 00
"	" From the funds of Worcester county Soc.	15 75

ISAAC MANSFIELD, } *Treas. Mass.*
Liberty Square, Boston, Nov. 7, 1831. } *Col. Soc.*

Election. Returns of the votes at the election of State officers on Monday last, have been recieved from more than half the towns in the Commonwealth. Governor Lincoln and Lieut. Gov. Winthrop will undoubtedly be re-elected by large majorities.

Fayetteville. We learn that the sum of $ 92,000 has been contributed and recieved for dist ribution among the sufferers by the fire at Fayetteville.

New York Traveller. Freeman Hunt, Esq. late of Boston, is about to publish a weekly newspaper in the city of New York, under the above title. Price, $3 per annum, payable in advance.

LATEST FROM EUROPE.

Poland. By an arrival at New York from Liverpool, we learn that several German papers do not consider the affairs of Poland completely desperate.

By these papers,—says the Evening Post,—it appears that the Prussian State Gazette was not correct in saying that the army which retired to Modlin after the fall of Warsaw, were prisoners of war. They have carried with them, their artillery, their ammunition and materials of defence, and accompanied by the public functionaries and the Chambers have taken their position in that strong fortress, which a London journal calls nearly impregnable. Zamosc, a well defended town, is also in possession of the Poles who have an army in its environs, besides the strong fortress of Czestoewa, whither the Diet was to retire if Warsaw had fallen when Praga was attacked by Diebitsch. The Russians are said to have lost 12,000 men in the capture of Warsaw: the army of the Poles is estimated at 50,000: the winter is approaching and hostile a population intervenes between Warsaw and the Russian provinces. These advantages may enable the Poles to prolong the war to another campaign, or to procure favorable and honorable conditions from the Russian Emperor.

The Polish General Roziski has published an eloquent and patriotic proclamation which evinces the spirit which still actuates the Polish nation.

PROCLAMATION.

Head Quarters at Kunow, Sept. 12.

Poles!—Four days ago a most sanguinary and obstinately contested battle was fought under the walls of our capital. Before the eyes of your wives, sisters and mothers, under the view of the whole city of Warsaw, the Polish troops have slain more than 20,000 of the enemy, and the entrenchments which were formed by the labor of your fellow citizens have now become the grave of the invaders. To save the town from destruction, to weaken the force of the enemy, our troops have evacuated the capital. The ammunition, cannon and all implements of defence, the Government, the Deputies, all the Magistrates have withdrawn with the Commander-in-Chief and the army to Modlin. Gen. Krukowiecki is no longer President of the Government.

In consequence of an armistice, hostilities are for a moment suspended; but, my countrymen, let not that moment be for you a period of repose which might divert you from the great object of the deliverance of your native land; employ it rather to redouble your strength in new efforts to establish the existence and independence of Poland.

Is Warsaw for us all our country? Do its walls and its inhabitants within so narrow a circuit form the limits of the nation? After so many great sacrifices, after so many dearly achieved victories, which justly astonished the world, shall our high thoughts, our feelings and hopes—shall all these be at the last moment of expectation dissipated, as if the waters of the Warthe, the Vistula, the Duteper, the Bug, and the Dwina, did not present to us the inheritance of our fathers, which again reconquered, we will convey to our children? Who then would treacherously violate the sacred oath we have sworn, to shed the last drop of blood in the defence of the last foot of our native land? No! The Pole is too proud to fail in a pledge given in the face of the whole world, or to look forward with a doubt of victory while he still is able to lift an arm. He who can value liberty, who calls himself freeman, will also know how to break the fetters attempted to be imposed upon him.

Poles! Yet one moment more of endurance and resignation, and the end of the glorious contest, whose result will, be the restoration of our freedom, independence, and rights is at hand. The scale of victory must preponderate in favor of the zeal and resolution of our soldiers, and the sacrifices of our citizens. History gives example of a united nation, striving to obtain one great object, being deceived in its hopes. Did not our enemies, 19 years ago, lose their capital, and notwithstanding was not their nationality and independence secured? Never let us forget that we owe everything to our country, our common mother. Her existence is ours, we wear her chains. Then let us once more renew in our hearts the already sworn oath, that we resolve to be a free people, that we will not lay down the sword of our fathers until we recover liberty and independence. Henceforth let our motto be—"Death or victory!" And when we shall stand, in order of battle, we shall meet the enemy with the cry—'Live our Country!' and then we will conquer. ROZISKI."

MARRIAGES.

In this city, on Monday evening, by Rev. Mr Himes, Mr Nathan Lock to Miss Hepzibah W. Jones.

By Rev. Mr Ripley, Mr Edward G. Richardson to Miss Hannah Shed.

By Rev. Mr Pierpont, Mr Charles Bowen of the firm of Gray & Bowen, to Miss Ann Elizabeth, daughter of David Williams, Esq.

By Rev. Mr Emerson, Mr Nathaniel C. Poor to Miss Caroline Pook—Mr Alvin Adams to Miss Ann Rebecca daughter of Mr John Bridge.

In Dorchester, Mr Benjamin F. Hathorne, of this city to Miss Louisa Clapp, daughter of Mr Nath. C.

In Dedham, Mr Joseph F. Trott, of Nashua, to Miss Ellen, daughter of the late Josse Clapp, Esq.

In Keene, N. H. Mr Jesse Maynard, of Boston, to Miss Betsey Alvord.

In Cincinnati, Mr Joseph Stedman, Jr. to Miss Jane Anna Andrews Leverett. youngest daughter of the late William Leverett, of Boston.

DEATHS.

In this city, on Saturday last, Mr Edwin Babcock, late of the firm of Carter, Hendee & Babcock.

In Roxbury, Mrs Elizabeth Harrington, aged 21.

In Quincy, on Friday morning last, Peter Bicknell, Esq. aged 73.

In Stow, George Newell, M. D. of Petersham, aged 34, son of the late Rev. Jonathan Newell, of Stow.

In Westford, Abba Maria, aged 11 months and fourteen days, only child of Rev. Ephraim Abbot.

In Medfield, the 11 inst. Fanny Lane, daughter of Ellis and Lucy Allen, aged 6 years.

LONDON POLYGLOT.

MUNROE & FRANCIS have received, and offer at the low price of TWO DOLLARS, bound in elegant goatskin morocco, stamped and gilt, *Bagster's English Version of the Polyglot Bible*, with a copious and original selection of References to parallel and illustrative passages, exhibited in a manner hitherto unattempted. The paper on which these Bibles is printed was made expressly for the purpose, being thin, strong, and of a color to shield the eyes from injury while reading—whereas the fine editions printed in this country, dazzle the eyes so much as to unfit them to read for any length of time. Also,

Complete sets of *Percy's Anecdotes*, in 40 numbers, with elegant plates, at the low price of 15 dollars. These books were published in London at 2*s*. 6*d*. sterling per number. 6tis. Nov. 12.

JUST published by L. C. BOWLES,

THE SCRIPTURAL INTERPRETER.

Vol. 1. No. 5, for November.

CONTENTS.

Use of Words. Why are the Epistles of St. Paul so obscure. Eastern Houses. The External Conditions, and Political Connexions, and Services of the Hebrew Prophets. Examination of Scriptural References. Translation and Exposition—Matt. v. 13—20.

"THESE FOUR DAYS MEETINGS."

A second edition of the Tract on "Four Days Meetings" by Rev. Mr Farr, is just published, and for sale at the Christian Register office at one dollar a hundred. Nov. 12.

FARR'S LETTERS.

Just published by B. H. GREENE, 124 Washington street "Letters on Plain and important subjects," by JONATAAN FARR.

In press

The sixth edition of MR WARE'S "three important Questions," in a neat form and cheap for distribution. Nov. 12. 3t

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished Brahmin are for sale at the office of the Christian Register.

☞ An engraved portrait of Rammohun Roy is also for sale at this Office, and by ALLEN & GODDARD, No. 11 School street. Oct. 22.

BOARDS, &c. PLANED.

Boards and Plank of hard Southern Pine, or of White Pine—furnished to order, ready planed, (by steam) tongued and grooved if required—of as good quality and at a lower rate than they can be otherwise procured. Orders received at No. 65 Broad Street, Nov. 5. by E. COPELAND, JR.

CHURCH MUSIC.

RICHARDSON, LORD & HOLBROOK, Publish and have for sale the following valuable collections of Sacred Music.

1. The Handel and Haydn Society's Collection of Psalm and Hymn Tunes, with Anthems and longer Pieces. Edited by L. Mason. Tenth Edition.

☞ Of this work, the Harmonican, published in London, says, "It is a work, containing one of the most complete collections of psalmody ever embodied It demonstrates the advancement of the Americans in music. Without pretending to have looked minutely into each of the tunes contained in this volume, we can assert of the many we have examined, that they are well arranged, that the hamonies are faultless, and that the devotional character of the music and words have been attended to most strictly."

2. New Work,—The Psalmist, or Chorister's Companion, consisting of Psalm and Hymn Tunes, adapted principally for the use of public worship; with a few Hymns and longer pieces, and three of four beautiful sacred Songs. With the exception of two or three pieces, the music in this work may be considered as new, not being in any of the books now before the public. It consists of Tunes in all the variety of metre, and it is believed will gratify the lovers of sacred music, and support its present high character in our churches and congregations. It contains no Rules, being intended as a cheap supplement merely to other books in general use,

3. The Handel and Haydn Society's Collection o Anthems, Chorusses, Duetts, &c. &c. second and third volumes—(the first being out of print.)

4. The Juvenile Psalmist, a small work for Sabbath Schools. By L. Mason.

5. Sabbath School Psalmody, containing tunes and hymns, with the rudiments of Music, on the Monitorial plan. By Ezra Barrett.

6. Old Colony Collection of Anthems.

7. Lock Hospital Collection.

The former high reputation of this work is again likely to be acknowledged. It is doubtful whether any work of the kind has been published in modern times, which has been more universally approved.

8. The Choral Harmony, being a selection of approved Anthems, Chorusses, and other pieces of Sacred Music, snitable for Singing Societies, Concerts, and varions public occasions. Published under the direction of the Boston Handel and Haydn Society and especially edited by L. Mason, President of the Society. This work is composed of eight numbers. The two first being entirely out of print, the six last will be sold separate, at the reduced price of $3 per dozen. It will be observed, that there is no necessary connexion between the numbers, each containing one or more pieces entire. Amongst the music there are Anthems for all occasions.

9. Spiritual Songs for social worship:—adapted to the use of families and private circles in time of revivals, to missionary meetings, monthly concerts, &c. The words and music arranged by Thomas Hastings, of Utica, and L. Mason, of Boston. To be published in eight numbers.—No. 1 now ready. Price 12 1-2 cents.

10. Several single Anthems for Thanksgiving, Dedication, and Ordination.

In the Press, a new volume of plain Anthems and Pieces, designed for the use of societies and churches which do not possess much orchestral or instrumental accompaniment. Edited by L. Mason. This work will be published in an economical form, and will be entirely a practical work.

Will be published in a few days, a new edition, being the twentyfirst, of Templi Carmina, Songs of the Temple, or Bridgewater Collection of Sacred Music. This edition it is believed, will give great satisfaction. About one quarter part of the music will be entirely new, and much of it beautiful. The whole work also, will be newly arranged and classed. Amongst the additions will be found several new and admired Hymns and Anthems.

Likewise, a grand original Anthem, by Webb.

R. L. & H. publish the "Juvenile Lyre," and also the "Childs' Song Book," both with hymns and songs for Infant and common schools. Nov. 19,

WALPOLE, N. H. ACADEMY.

This high school has commenced under the care of CHARLES H. ALLEN, Principal, two gentlemen and one lady assistants. It is divided into two departments male and female, meeting together at the daily devotional exercises, at the weekly lectures, at the weekly declamation of the young gentlemen and poetical recitations of the young ladies, and also at the monthly reviews before the Executive Committee. It is the duty of this Committee to watch over and direct the pupils out of school, to visit it at stated times and to form, with the Instructors, a Board of Overseers, who shall attend to the internal regulations and discipline. A thorough and systematic course of instruction has been established, which combines, as far as practicable, moral and mental discipline with useful knowledge.

MR PACKARD pays his exclusive attention to the Latin, Greek and Modern Languages, English Grammar and the like branches. MRS BURRILL attends to the young ladies in Mental Arithmetic, Geography and Astronomy in the morning; Penmanship, Drawing, Painting, Ornamental Needle Work and the like in the afternoon.

The classes of those intending to be Teachers have the immediate attention of the Instructors in Mathematics, Natural Philosophy and the Ancient and Modern Languages.

A class in Mechanics will receive the instruction of the Principal in the evenings.

Two vacations—one in Spring, the other in Autumn —with a recess of three days between each.

Board from $1,25 to $1,50 per week. At the Boarding-house under the care of the Principal and Instructress $1,50 per week.

Tuition $5,00 per quarter.

The second term commences December 1st.

F. VOSE, *Sec'y of Ex. Com.*

Walpole, N. H. Oct. 29, 1831.

DEANE'S HISTORY OF SCITUATE, Mass. from its first settlement to 1831, just published. The Christian Registar in noticing the above, remarks:—"The work will undoubtedly be numbered with the most full and satisfactory, that have yet been contributed to the topographical collections of N. England." "In addition to this general history are given, 'Family Sketches' in an alphabetical series, of all the early settlers of Scituate."

Published and for sale at the Bookstore of JAMES LORING, No. 132 Washington Street. Nov. 18.

DR. ADAMS'S GEOGRAPHY.

LINCOLN & EDMANDS have just published the 13th and corrected edition of Adams's Geography, with a beautiful Atlas, containing an additional map, exhibiting the Western States.

It is gratifying to the Publishers, that although numerous School Geographies have been issued since this work appeared, yet Adams's Geography retains all its popularity, and is constantly increasing in circulation. Indeed the excellence of its plan needs only to be examined to be admired. Instead of occupying the whole book in statistics and exercises on the Maps, Dr. Adams has comprised this department in about one third of the Book, entitled the GRAMMAR, or SECOND PART. This is the part particularly to be studied, and simplifies the labour of the pupil and teacher, by presenting the lesson to be committed without the necessity of marking off particular portions. The THIRD PART, which is an animated description of the world, is then read in classes with a lively interest, not being interrupted by dry details or statistical tables. This work is furnished at such a moderate price that it is well suited to the public schools in our country.

☞ Schools are supplied at 50 per cent discount. Nov. 11.

THANKSGIVING ANTHEM.

THIS day published by RICHARDSON, LORD & HOLBROOK, an Anthem for Thanksgiving. Composed and dedicated to the Boston Handel and Haydn Society, by George Webb, Organist to the Old South Church. This Anthem is of high character, and calculated for those Societies used to the performance of the first masters.

Also, A new Anthem of easy performance for Thanksgiving-Day—"*The earth may be glad.*" Nov. 11.

SELECTED POETRY.

[From the London British Magazine.]

STANZAS.

BY WILLIS GAYLORD CLARK.

"How great are his signs and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."
DANIEL.

I marked the Spring, as she passed along,
With her eye of light and her lip of song;
While she stole in peace o'er the green earth's breast,
While the streams sprang out from their icy rest:
The buds bent low to the breezes' sigh;
And their breath went forth to the scented sky:
When the fields looked fresh in their sweet repose,
And the young dews slept on the new born rose.

I looked upon Summer:—the golden sun
Poured joy over all that he looked upon;
His glance was cast like a gift abroad,
Like the boundless smiles of a perfect God!
The stream shone glad in his magic ray—
The fleecy clouds o'er the green hills lay:
Over rich, dark woodlands their shadows went,
As they floated in light through the firmament.

The scene was changed. It was Autumn's hour:
A frost had discolored the summer bower;
The blast wailed sad 'midst the cankered leaves,
The reaper stood musing by the gathered sheaves;
The mellow pomp of the rainbow woods
Was stirred by the sound of the rising floods;
And I knew by the cloud—by the wind's wild strain,
That Winter drew near with storms again!

I stood by the Ocean; its waters rolled
In their changeful beauty of sapphire and gold;
And Day looked down with its radiant smiles,
Where the blue waves danced round a thousand isles;
The ships went forth on the trackless seas,
Their white wings played in the joyous breeze;
Their prows rush'd on 'midst the parted foam,
While the wanderer was wrapt in a dream of Home!

The mountain arose with its lofty brow,
While its shadows lay sleeping in vales below!
The mist, like a garland of glory lay,
Where its proud heights soared in the air away;
The eagle was there on his tireless wing,
And his shriek went up like an offering;
And he seemed, in his sunward flight, to raise
A chant of thanksgiving—a hymn of praise!

I looked on the arch of the midnight skies,
With its blue and unsearchable mysteries:
The moon, 'midst an eloquent multitude
Of unnumbered stars, her career pursued:
A charm of sleep on the city tell,
All sounds lay hushed in that brooding spell—
By babbling brooks where the buds at rest,
And the wild-bird dreamed sweet on his downy nest.

I stood where the deepening tempest passed,
The strong trees groaned to the sounding blast;
The murmuring deep with its wrecks rolled on,
The clouds overshadowed the mighty sun;
The low reeds bent by the streamlet's side
And hills to the thunder-peal replied—
The lightning burst forth on its fearful way
While the heavens were lit in its red array!

And hath MAN the power with his pride, and his skill
To arouse all nature with storms at will?
Hath he power to color the summer cloud—
To allay the tempest when the hills are bowed?
Can he waken the spring with her festal wreath?
Can the sun grow dim by his lightest breath?
Will he come again, when death's veil is trod?
Who then shall dare murmur "*There is no God!*"

THE AUTUMN EVENING.

BY REV. W. B. O. PEABODY.

Behold the western evening light!
It melts in evening gloom;
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low; the withering leaf
Scarce whispers from the tree;
So gently glows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast!
'Tis like the memory left behind,
When the loved ones breathe their last.

And now above the dews of night,
The yellow star appears;
So faith springs in the heart of those
Whose eyes are dimmed with tears.

But soon the morning's happier light,
Its glory shall restore;
And eye-lids that are sealed in death
Shall wake to close no more.

FUNERAL HYMN.

The following hymn, to be sung by children at the funeral of a Sunday Scholar, was written for the "Christian Lyre," by Mrs Sigourney.

Down to the tomb our brother goes,
In its cold arms to rest,
As, smit by sudden storms, the rose
Sinks on the garden's breast.

No more with us his tuneful voice
The hymn of praise shall swell;
No more his gentle heart rejoice,
To hear the Sabbath bell.

But if, in yon celestial sphere,
Amid the glorious throng,
He warbles to his Maker's ear,
The everlasting song ——

No more we'll mourn our buried friend;
But lift the ardent prayer,
And every thought and effort bend,
To rise and join him there.

MISCELLANEOUS.

MASSASOIT, THE INDIAN SACHEM.

The following interesting notice of this early friend of the Pilgrims, is from the last number of the North American Review.

We meet with Massasoit again in July, 1621; an embassey being then sent to him at his own residence, Montaup or Sowams. This embassy consisted of Edward Winslow and Stephen Hopkins; and the objects of it were, says Mourt, "that *forasmuch as his subjects came often and without fear upon all occasions amongst us*," so the English went now to visit him, carrying with them a coat from the Governor to his friend the sachem, as a token of good will, and desire to live peaceably. It was further intimated, though with great delicacy, that whereas his people came frequently and in great numbers to Plymouth, wives, children, and all, and were always welcome,—yet being but strangers in the land, and not confident how their corn might prosper, they could no longer give them such entertainment as they had done, and still wished to do. If Massasoit himself, however, would visit them, or any special friend of his, he should be welcome. A request was then made, that the Pokanokets, who had furs, should be permitted to dispose of them to the Colonists. The Governor wished him also to exchange some corn for seed, with the Plymouth people. The remaining article in this message is more illustrative of the relations understood to exist and to be desirable between the parties. On the first arrival of the Colonists at Cape Cod, it seems they had found corn, buried there in the ground. Seeing no inhabitants in the neighborhood, "but some graves of the dead newly buried," they took the corn, with the intention of making full satisfaction for it whenever it became practicable. The owners of it were supposed to have fled through fear. It was now proposed, that these men should be informed by Massasoit,—if they could be found,—that the English were ready to pay them with an equal quantity of corn, English meal, or "any other commodities they had to pleasure them withal;" and full satisfaction was offered for any trouble, which the sachem might do them the favor to take. This proposal was equally politic and just.

The visitors met with a generous, though humble hospitality, which reminds one of the first reception of Columbus by the West-Indian islanders, and of Penn and Roger Williams by the Delawares and the Narraghansetts. They reached Namaschet about three o'clock in the afternoon; and there, we are told, the inhabitants entertained them with joy, in the best manner they were able; giving them sweet bread and fish, with a less acceptable accompaniment of boiled musty acorns. Various civilities were exchanged after this primitive and savory repast,—as ancient, by the way, as the early Greeks,—and some time was passed very pleasantly in shooting a crow at a considerable distance to the vast astonishment and amusement of the Indians. They were then directed to a place about eight miles distant, (Middleborough) where, says the Journalist, they should find 'more store and better victuals.' They were welcomed, on their arrival, by a party who were catching great numbers of fine bass in Taunton river, and who gave them a supper, and a breakfast in the morning, besides the privilege of lodging in the woods near by over night. Attended by six of their hosts the next day, they were assisted in passing the river; and here they met with the first indications of ill-will, in the persons of two old Indians upon the opposite bank. These two, espying them as they entered the river, ran swiftly and stealthily among the high grass to meet them; and then with loud voices and drawn bows, demanded of the strangers who they were; 'but seeing we were friends,' it is added, 'they welcomed us with such food as they had, and we bestowed a small bracelet of beads on them.' The remarks which follow this, upon the conduct of the six attendants, we cannot forbear citing at large, irrevelant to our main purpose as they are. We regard them with delight, as a beautiful illustration of the character of the natives as it was in the beginning, and as it might have been always, could the same circumstances have prompted the same developements. 'When we came to a small brook,' says this accurate writer, 'where no bridge was, two of them desired to carry us through of their own accords; also fearing we were or would be weary, offered to carry our pieces; also if we would lay off any of our clothes, [it being excessively hot,] we should have them carried: and as the one of them had found more special kindness from one of the messengers, and the other savage from the other, so they showed their thankfulness accordingly, in affording us help and furtherance in the journey.'

After one more entertainment on the way, our travellers reached Sowams. Massasoit was not at home, but arrived soon after, and was saluted by his visitors with a discharge of musketry. He welcomed them kindly after the Indian manner, took them into his lodge, and seated them by himself. They then delivered their message and presents, the latter comprising a horseman's coat of red cotton, embroidered with fine lace. The sachem mounted this superb article without delay, and hung the chain which they also gave him, about his neck, evidently enjoying the unspeakable admiration of the Wampanoags, who gazed upon him at a distance. He now answered the message, clause after clause; and particularly signified his desire to continue peace and friendship with his neighbors. He gathered his men around him in fine, and harangued them; they occasionally confirming what he said by their customary ejaculations. Was not he, Massasoit, commander of the country about them? Was not such a town within his dominions, and were not the people of it his subjects, and should they not bring their skins to him, if he wished it? In this manner he proceeded to name about thirty of his small settlements, his attentive auditors responding to each question. This matter being regularly settled, he lighted tobacco for his guests, and conversed with them about their own country and King, marvelling, above all, that his Majesty should live without a squaw. As it grew late, and he offered no more substantial entertainment than this,—for the sound reason, that he had nothing to offer, and was unwilling to mention that circumstance,—his guests intimated a wish to retire for the night. He forthwith accommodated them, with himself and his wife, they at one end and his visiters at the other, of a bed consisting of a plank platform, raised a foot or two from the ground and covered with a thin mat. Two of his chief men, probably by way of compliment, were also stationed upon the same premises; and this body-guard performed their pressing duty of escort so effectually, that no other circumstances were necessary to make the honored guests 'worse weary of their lodging than they had been of their journey.' On the following day, many of the petty sagamores, with their subjects, came in from the adjacent country, and various sports and games were got up for the entertainment of the English. At noon they partook with the sachem and about forty others, of a meal of boiled fish *shot* by himself (probably with arrows.) They continued with him until the next morning, when they departed, leaving Massasoit 'both grieved and ashamed' that he could not better entertain them. Very importunate he was, adds the journalist, to have them stay with him longer; but as they had eaten but one meal for two days and a night, with the exception of a partridge, which one of them killed; and what with their location at night, the 'savages barbarously singing of themselves to sleep,' mosquitoes without doors, and other trifling inconveniences within, could not sleep at all; they begged to be excused,—on the score of conscience, Sunday being near at hand,—not to mention that they were growing light-headed, and could hardly expect, if they stayed much longer, to be able to reach home.

GOVERNMENT OF THE TEMPER.

Let man and wife be careful to stifle little things, that as fast as they spring they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the society troublesome, and the affections loose and easy by an habitual aversion. Some men are more vexed with a fly than with a wound; and when the gnats disturb our sleep and the reason is disquieted, but not perfectly awakened; it is often seen that he is fuller of trouble, than if, in the daylight of reason, he were to contest with a potent enemy. In the frequent little accidents of a family, a man's reason cannot always be awake; and when his discoveries are imperfect, and a trifling trouble makes him yet more restless he is soon betrayed to the violence of passion. It is certain that the man or woman are in a state of weakness or folly then, when they can be troubled with a trifling accident: and therefore it is not good to tempt their affections, when they are in that state of danger. In this case the caution is, to abstract fuel from the sudden flame; for stubble though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materials. Add no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will pass away soon as the sparks from the collision of a flint; ever remembering, that discontents proceeding from daily little things, do breed a secret undiscernible disease, which is more dangerous than a fever proceeding from a discerned notorious surfeit. *Jeremy Taylor.*

THE FARMER.

The following remarks are good. We know not their author. We found them in one of the journals without credit. Why do not editors give credit for their extracts?

Happiness seems to have fixed her seat in rural scenes. The spacious hall, the lighted assembly, the splendid equipage, and the pomp of courts, do not soothe and entertain the mind of man in any degree, like the verdant plain, the enamelled mead, the fragrant grove, the melodious birds, the sportive beasts, the azure sky, and the starry heavens.

It is undoubtedly a fact, that in proportion to our population, too many leave the occupation of the agriculturist, for other employments. If this arise from its being considered that the employment of the husbandman is not respectable, it is a very great mistake. Everything is honorable which is useful and virtuous. This is an employment instituted by God himself, and by him peculiarly owned and blest. It is that on which everything depends. True, it is laborious; but, then, labor brings health, and health is the fountain of enjoyment and happiness. The condition of the farmer is the condition of independence.—His little dominion is his own, and he is not at the mercy of the public whim or caprice. It is not necessarily the case, in this happy country especially, that the farmer must be a stupid, ignorant man. He is taught in his youth the first rudiments of education, and he has many spare hours to read. In the heat of summer's noon, and by the long winter's evening fire, he has much time for his newspapers, and his books, and in this country they are placed within the reach of all.

BOSTON SCHOOL ATLAS.

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Many commendations of the work have been received by the publishers; among them are the following.

—

From E. Bailey, Principal of the Young Ladies' High School, Boston.

Messrs. Lincoln & Edmands,

I was so well pleased with the plan and execution of the "Boston School Atlas," that I introduced it into my school, soon after the first edition was published. I regard it as the best work, for beginners in the study of Geography, which has yet fallen under my observation: as such, I would recommend it to the notice of parents and teachers.

Very respectfully, yours, &c. E. BAILEY.

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R. G. PARKER.

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Very respectfully, yours, &c.

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Nov. 5. 3t.

AIDS TO DEVOTION.

LINCOLN & EDMANDS, have recently published Aids to Devotion, in three parts. 1. Selections from Bickersteth, comprising general views of Prayer. 2. Dr Watts's Guide to Prayer, entire. 3. Devotional Exercises.

From the Journal of Humanity.

"This volume has been on our table for some weeks, during which time we have often referred to it with profit. It is a valuable elementary book on the subject of prayer, worthy the study of every Christian who wishes to cultivate this gift, whether for the purposes of private devotion, or for its public exercise. One or two readings will not be sufficient; the Christian should, by constant reference to it, keep its principles and directions fresh in his mind through life

It constitutes Vol. 7, of the Christian library, but can be purchased separately. The volumes of this library are sold low with a view to its extensive and permanent circulation." Oct. 29.

MEMOIRS OF HOWARD, THE PHILANTHROPIST.

LINCOLN & EDMANDS have recently published. *Memoirs of the Public and Private Life of John Howard,—the Philanthropist.*

The high encomiums which this work is now drawing forth from Reviewers, bespeak its worth, and are calculated to give this cheap, and [illegible] book a circulation it richly deserves. This volume contains much valuable instruction and encouragement to all those societies which bear the name of Howard: to those which seek the prevention of pauperism and to the friends of temperance and the keeping of the Sabbath. It is furnished in a form suitable for Sabbath School and Family Libraries. Oct. 29.

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LINCOLN & EDMANDS, No 59 Washington Stuet, publish a beautiful edition of the inimitable work, "*The Imitation of Christ.*" Probably no book ever excited more universal admiration, in all Christian nations, than this remarkable book. The calm, peaceful, Christian spirit, which it inculcates, is well adapted to smooth the asperities of life, and diffuse the influence of Christianity. The follies and gaudy display of the present world appear insignificant, as well as censurable and criminal, while perusing these pages, and the bright prospects of immortality burst with rapture on the pious mind. This beautiful edition has been carefully revised by Rev. HOWARD MALCOLM, is ornamented with a copperplate frontispiece, and may be confidently recommended to a universal patronage. Oct. 29.

LONDON BOOKS.

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"A View of the American Indians," their general character, customs, language, public festivals, religious rites, and traditions, showing them to be the descendants of the ten tribes of Israel,—the language of prophecy concerning them, and the course by which they travelled from Media into America. By Israel Worsley.

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Also, London Editions of the following works, viz.

Biographical Memoirs of Rev. J. S. Buckminster, S. C. Thacher, and John Emery Abbott.

Buckminster's Sermons, with a memoir of his life.

Engraved likenesses of Rev. Dr Channing, and Rev. J. S. Buckminster. Oct. 22.

VALENTINE'S PENMANSHIP.

LINCOLN & EDMANDS have just published the 3d edition of *Valentine's Penmanship*, which is a complete guide to elegant writing, and can be furnished to Schools at a very cheap rate. It has received general approbation, Oct. 29.

DAILY MONITOR.

For sale by Messrs. Hillard, Gray & Co. W. Hyde, F. B. Callender, L. C. Bowles,—*The Daily Monitor*, or Reflections for each day in the year; containing practical inferences from Christian Doctrines, Ecclesiastical History, Sacred Biography, &c. intended for the use of all classes, and fitted to the various circumstances of life. By Charles Brooks, Minister of the Third Church in Hingham.

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"From a cursory perusal of a considerable portion of this book, we are constrained to regard it as a work of uncommon merit in many interesting points of view. There are 365 short essays, adapted to every day in the year, making a volume of nearly 400 pages. A striking passage of Scripture stands at the head of each essay, as a theme, suggesting the principal ideas, while the writer does not strictly confine himself to methodical arrangement, but passes pleasantly and instructively from one topic to another—sometimes taking the attitude of contemplation—at others the strain of moral philosophy—and again he becomes the annalist, binding instruction with flowery wreaths culled from history, biography, and the sciences."

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Oct. 29. eop3t.

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Published by S. G. SIMPKINS,

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Nov. 5.

NEW ENGLAND MAGAZINE.

Just published by MUNROE & FRANCIS "The New England Magazine," No. 5, for November, 1831 Edited by J. T. & E. BUCKINGHAM.

CONTENTS.

Original Papers—Philology, by N. Webster: Letters from Ohio, No. 2,; From the MSS. of a Traveller in the East. No 5,; Lines, on reading an unpublished Poem, by Dr Drake; Extract from the Jewish Convert; Literary Portraits, No. 2- William C. Bryant; Memoranda, by a Man of Letters, No. 1; The Commencement at Yale College; Literary and Intellectual Statistics; To Sleep; The Autocrat of the Breakfast Table; Sonnet; Looking Backward; My Aunt; A Voice from Mount Auburn.

Monthly Record—Politics and Statistics—Literary Notices—Universities and Colleges—Miscellanies—Obituary Notices—Literary Intelligence. Nov. 12.

WHITMAN ON REVIVALS.

THIRD EDITION.

Just published by GRAY & BOWEN, "A Letter to an Orthodox Minister on Revivals of Religion, by BERNARD WHITMAN."—Third Edition. Nov. 5.

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